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BRAZILIAN MISSIONS.

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No. 12.

BROOKLYN, N. Y., DECEMBER, 1891.

Subscription Price.
25 Cents Per Year.

** We regret to say that many of our subscribers have not paid for the year which now comes to a close. The individual amounts are very small, but if unpaid, the aggregate loss to the publisher is large. Please, therefore, remit at once.

** It is now impossible to supply a full set of back numbers as the issue for May, 1888, is exhausted. We have on hand six sets otherwise complete which we will send to any address unbound, post paid, for \$1.00 each. The volumes for 1890 or 1891 we will mail unbound at 25 cents each.

** We will be glad to send back numbers of various issues in packages of 100 or more for distribution at Missionary meetings, free of charge, if those desiring them will remit a small sum for postage.

With the present issue of BRAZILIAN MISSIONS its fourth year comes to a close. These have been eventful years in the history of Brazil and of Christ's Church in that land. With the assimilation of its political institutions to those of our own country and the closer commercial relations established by reciprocity, the attention of our people has been directed to Brazil as never before. This has also

been a period in the history of the Protestant Church of activity and wide expansion. The previously divided forces of Presbyterianism have been united in the Synod of Brazil; one new mission has been established, and the older missions have been largely reinforced. The American churches have in some measure been led to realize that as Brazil is one of the most accessible so it is one of the most hopeful fields for missionary effort. It is gratifying to know that BRAZILIAN MISSIONS has had some part in leading our Christian people to consider the spiritual destitution of our sister Republic in South America and to work and pray for its evangelization. But the need for an increase of laborers has never been more urgent than at the present time. In this very number are appeals which should stir every Christian reader and lead some youthful believers to consecrate their lives to the work of bearing the Gospel to those who are so eager to receive it. As I firmly believe that Christ's cause is speedily to win a splendid victory over superstition and sin in Brazil, so do I believe that BRAZILIAN MISSIONS has still an important work to do. Yet for reasons which I need not give, am I constrained with the present issue to relinquish the place

which I have held from the beginning as publisher of this little monthly. I have been in correspondence with a gentleman admirably qualified for the work, who I hope may be willing to undertake the publication and so ensure its continuance. There are difficulties, however, in the way which it may be well frankly to state. While the paper about paid its expenses during 1889 and 1890, it has not done so during this year. This has been due to the loss of advertising and to the fact that during previous years returned missionaries and others interested themselves in obtaining new subscribers, while during this year very little has been done in this way.

It has been suggested that the paper might be enlarged so as to furnish more reading matter and at the same time space for advertisements while the price for subscription could be advanced to fifty cents. Or the paper may be continued at the present size and price if subscribers will interest themselves in increasing the list; the possible deficit at the end of the year being provided for by pledges of contributions from those interested in the work.

Now, dear friends, I would like your advice in this matter. I know that those missionaries in Brazil whose contributions we have all read with so much interest are earnestly desirous that this publication should continue. What is your opinion? Is it doing a work which justifies its existence? Do you think it wiser to continue it as it is, or to increase its size and cost? May I ask that as soon as possible you will write me freely upon these points in order to obtain a general expression of opinion. Subscription blanks for 1892 are sent out with this number. By promptly returning these you will enable those concerned to come to a decision. If it is decided to continue you will receive the first number for 1892 sometime before the close of January.

DONALD McLAREN.

MR. J. K. HALL, a student of theology, has begun a most promising work in the Braz, a large suburb of Sao Paulo. He reports many families of Protestants, and thinks that a church soon could be gathered. Sr. Guilherme da Costa, a candidate for the ministry, is associated with him in the work.

The Miracles of Missions. By A. D. Pierson, D. D. (Editor of "The Missionary Review of the World"). 12mo., 193pp., cloth, gilt top, \$1.00; paper, 35 cents. New York, FUNK & WAGNALLS COMPANY.

This valuable contribution to the literature of Missions is worthy to take rank with the "Crisis of Missions" by the same author. It lays stress upon the supernatural working, without which all human efforts for the spread of the Gospel would be utterly futile.

In illustration of his main theme, Dr. Pierson has gathered from the world-wide field historical facts which are in themselves of absorbing interest and which make his volume a compendium of missionary information.

The Missionary Review of the World begins with the new year a new volume that has every promise of surpassing in interest any that has preceded. The leading article in the January number is No. XXI. of the series on "The Miracles of Missions," by Dr. A. T. Pierson, the subject being "The Beginning of Modern Wonders." The Rev. Robert McAll, D. D., reviews, in an article on "The Gospel Afloat," the new enterprise of a mission boat for the canals of France. Another article of peculiar interest and timeliness in the department of literature of missions is: "Narayan Sheshadri, D. D., the Brahman Apostle of the Out-Caste Mangs," by George Smith, LL. D. A portrait of the subject of the sketch is printed as a frontispiece. No one who wishes to keep himself fully informed as to the advance of the Redeemer's Kingdom in the world can afford to dispense with this able missionary magazine.

Published by FUNK & WAGNALLS COMPANY, 18 and 20 Astor Place, New York. \$2 per year; 25 cents for single numbers. In clubs of ten, \$1.50.

"THE BRAZILIAN IDEA" IN SOUTH MINAS.

BY REV. THOMAS J. PORTER.

My companion on this preaching tour is Rev. Eduardo C. Pereira—that personification of the new "Brazilian idea." He is a Mineiro, patriotic in every pulse beat, and was an early abolitionist and a recent candidate of the opposition Republicans for the Paulista Legislature, pastor of the Presbyterian Church in São Paulo, an ardent, patient evangelist; he is also President of the Board of Home Missions of our Brazilian church. Receiving much criticism and much love he grows on both, and is a man with a future. He travels with a Bible in one pocket and in his other a work on literature or philosophy in English or French. As he now returns to visit his native State, the scene of the first seven years of his ministry, he daily grows more enthusiastic over the fair landscapes and the glorious future of Minas and Brazil.

This is old, historic, patriarchial, patriotic Brazil. Here the old "Brazilian idea" finds its best expression in the life of these hardy Mineiros. There is truly a vast difference in the "idea" as I discovered it in the great pine forest of Purana and as it appears here among these lonely, lovely hills.

All Brazil is divided in three parts—São Paulo and the States of the South are every year more dominated and differentiated by foreign immigration, capital and ideas; Bahia and the States of the North are inhabited largely by *mesticos*, the mixed and degenerate race of Indian, negro and patrician Portuguese blood: Minas belongs to the central zone; here the people are more purely Brazilian, and the immigration and influence of other races is small.

Railroads have penetrated only the southern counties of the State. Therefore, by the side of the rich coffee State of São Paulo, the commerce of Minas is insignificant. However, the factories of several small cities give a certain activity and promise of business. As compared with Pennsylvania, this is a vast empty land. A few people live on the great *fazendas*, but only a small part of the farms is cultivated for corn, cane and coffee. On all sides, however, the great columns of smoke rise to the clear sky from the burning timber in the new clearings in the forests. Almost every farmer is beginning to plant more coffee, and since the former slaves have not yet learned to work as freedmen, he is hoping for Italian immigrants.

Minas is the largest State of the Republic in area and population, and has been the most influential. Here lived Tiradentes, the martyr of Republicanism in 1790, but monarchial ways and traditions are so strong that the scions of the old ruling families have already taken the places of real Republicans in the Government. Here are the gold fields of a hundred years ago, but the great houses and deserted pavements of Campanha, the "Princess of the South," are now a restful retreat from the rush and fret of life in Rio and São Paulo. In this same city Father Conceicao, the zealous preacher of the Gospel twenty-five years ago, was stoned and left for dead in the street. But to-day the greatest obstacle to the Gospel in Minas as in all Brazil is not Romanism but indifference to all religion. Sr. Eduardo assures me that the Mineiros are more devout Romanists than the Paulistas. Therefore, the evangelist has great advantage in preaching to these old families, the freedmen and the backwoodsmen.

In a word, Minas belongs to old Brazil, and has not yet recovered from the shocks of the abolition of slavery, the proclamation of the Republic and the separation of Church and State. To the people bewildered by these changes Sr. Eduardo says again and again, in the Portuguese phrase: "You must break your head a little till you learn how to live in the good time coming." The one aim of his talk is to inspire hope and endeavor toward the new "idea" in politics, education and religion. Words from the lips of Brazilians whom we met may help the reader to appreciate their state of transition.

A sugar planter whose mill was standing idle said: "I cannot get work out of the freedmen: I must go into a new business." A manly old coffee planter said: "I am an Apostolic Roman Catholic, but I read the Bible: I am in doubt; how can we know the true religion?" Another coffee man said: "I have become a Protestant, but it might kill my old father if I profess: I cannot do it yet." With many tears and deep contrition, a farmer and his wife said: "We are Protestants, and trust in Christ." But they still have an image of the Virgin in the house, and a few months ago the polite priest baptized their child. A hearty old gentleman, a merchant, said: "I intend to follow the Gospel." Alas, he will not close his store on Sabbath! Another merchant friendly to the Gospel would not let us hold public worship in his house from fear of losing his customers. To an old slave the preachers said: "All believers in Christ are brothers; what about you poor old black people, then?" He answered: "Ah, master, the blood is the same." Yes, "of one blood all nations"—Acts 17:26—and "the communion of the blood of Christ"—1 Cor., 10:15.

Sr. Selathiel, the chief member of the church of Canna Verde, and, of course, a real Republican, said: "Brazil owes the United States two debts she can never pay—the sending of missionaries to deliver the people from the yoke of Romanism and the sending of the American squadron to Rio when other nations were unfriendly to the new Republic."

Many souls in Brazil are to-day perverted by spiritualism, that mix of scientific twaddle, the very latest gospel and the most primitive heathenism. A public school teacher assured us that Genesis is wrong, that we do not understand the Gospel, that 10,000,000 in North America invoke the spirits of the dead, and that all other faiths are doomed.

A rough and ready countryman said: "I have no hope of improvement in my lifetime, but my children will see better days. I am an ignorant brute. Our people are so coarse and listless, like mules. Our country is so backward that it is folly to hope for speedy change." But the harsh, ignorant words showed a healthy consciousness of want and a strong desire for improvement. And the better day already crimped to the dawn.

A bright young lawyer thinks that Brazil is entering on an endless career of prosperity.

As ministers of the Gospel we received everywhere great respect and the kindest, amplest hospitality. Everywhere the believers, and often others, besought us to send them a pastor. This greatest of the States is as yet almost untouched by missionary effort.

O, my brother in the far fair home, hear you not in your dreams the whisper of duty—"Come and help us?" *Brazil for Christ!*

THE SYNOD AND THE MISSIONS.

August and September of 1891 were a history recording period in the development of the Brazilian church. The first Synod in 1888 simply organized without doing much in the way of legislation. The fact that little of the little attempted came into effect proves the wisdom of this course. Of the five general church agencies established Domestic Missions, Foreign Missions, Publication, Education and the Theological Seminary, only the first effected anything of moment in the first three years of the church's history. But while little had been done along the lines marked out by the first Synod the years had been years of growth, and when Synod time once more came round all the branches of the church's work needed attention and many questions had arisen that promised to be very difficult of solution. Thanks to the Most High, His Spirit was so manifested that when after ten days of discussion and action the Synod adjourned all the vexed questions had been settled and no root of bitterness remained to spring up and vex the harmony of Christ's people.

The Synod met in São Paulo September 3rd and was well attended. Forty-nine members were enrolled in all, of whom fourteen were ruling elders. The Rev. Miguel Torres, of Caldas, was chosen Moderator, and the Rev. John Boyle, of Bagagem, Vice-Moderator. The Rev. E. Lane, D. D., of Campinas, retiring Vice-Moderator, preached the sermon in place of the Rev. A. Blackford, Moderator, deceased. The principal subjects before the body were *Missoes Nacionaes*, the Theological Seminary, the relation of the missions to the Synod, the various journals, Romish baptism and the status of the eldership.

The plan of *Missoes Nacionaes* was changed to prevent the possibility of undue centralization of power and the new committee contains several men pledged to the policy of presbyterian supremacy. Romish baptism was adjudged invalid and the elders were declared qualified to join in the laying on of hands in ordination. After a long

and ineffectual debate the Northern Mission offered the Synod the control of the *Imprensa Evangelica*, and the Synod accepting appointed the Rev. M. P. B. de Carvalhos, editor, with Revs. Pereira, Torres, Vanorden and Waddell as co-adjudicators.

After a prolonged joint conference the members of the different missions with but a single dissenting vote adopted the following plan of relation.

Since the Plan of Union does not mark clearly the limits of the rights and powers of the presbyteries and the missions, and since under the present arrangements conflicts of authority are liable to occur, the Synod and the missions severally declare as follows :

(1.) That new missionaries not designated to special educational work be assigned to fields by the presbyteries to which they present letters.

(2.) That no missionary can be removed from a field save by the concurrent action of his presbytery and his mission.

(3.) That the salaries and personal expenses of foreign missionaries and the moneys expended for work done by laborers without ecclesiastical connection with the presbyteries, and all school work done under their personal direction are matters that pertain to the mission alone.

(4.) That all other moneys appropriated for use in Brazil should be delivered through the mission to suitable committees of the ecclesiastical councils for administration.

This plan was adopted by the Synod and when approved by the Boards will become the basis of all future mission work in Brazil.

The Theological Seminary provoked the warmest debate of the Synod. The Synod of '88 chose Rio de Janeiro as a location and elected Revs. J. L. Smith and A. L. Blackford professors. The Synod's plans never were carried out and Dr. Blackford died before the Synod of '91 convened. That body decided to locate the Seminary at Campinas, and elected the Revs. T. J. Porter and E. C. Pereira professors, thus making the faculty consist of three. It is understood that the Campinas Mission will

give the new institution a block of ground and some buildings, and the Board of Trustees are engaged in preparing plans for the work.

The action of Synod was a disappointment to many who felt that a class should be provided for the North to be located in Pernambuco.

Besides these matters the Synod treated of the formation of a building fund on the plan of the Manse fund of the Northern church at home, resolved to contribute to the Congo mission of the Southern church, legislated through and with the presbyteries on Civil Marriage and touched several other important matters. The session adjourned September 14.

The Northern Mission was in session in São Paulo during and after the session of the Synod. In addition to joint action with the Synod on many matters it arranged several important questions touching location. The Rev. W. E. Finley goes from Bahia to Sergipe. The Rev. Messrs. Pinkerton and Perkins occupy Bahia; all from May 1, '92. Mr. Kolb, of Sergipe, and family, having completed their first term in Brazil go home on furlough in '92 and '93, and have choice of location on their return. Mr. Kyle goes from Rio City to the eastern part of the State of Rio de Janeiro, and Mr. Rogers moves from his present location in the same city to the large detached suburb of Engruio Novo. Mr. Wilson, expected out in '92, is to go to Parana, and Mr. Porter will move from São Paulo to Campinas when the seminary needs his services. The Misses Kuhl and Dascomb will go to Corityba, Parana, in January. Reinforcements were asked as follows:

MOST URGENT.

A man for Sta Cruz do Rio Pardo in São Paulo Presbytery. Two single ladies, public school teachers, for the Bahia and Sergipe Stations.

GENERAL.

Men for Rio, Minas, Espírito Santo and Sta Catharina. This does not mean that the mission does not need more men, but that it has determined to ask only the indispensable. The Mission ended September 17, closing a series

of meetings whose importance rarely will be equaled in the future history of Brazilian Presbyterianism.

Miss CHAMBERS, of the Southern Presbyterian Mission, at Ceara, spent August and September in São Paulo inspecting the school and studying the application of American methods to Brazilian conditions.

AN INVITING FIELD.

By Miss N. HENDERSON.

A few weeks ago the colporteur who has been selling Bibles and religious books in the field under the charge of Sr. J. R. Braga, of Botucatu, and Sr. Zacharias, of Sorocaba, and the recently ordained Benedicto de Campos, was requested to give some details of his work in the Sertão extending towards the interior from these churches.

To-day he came to give the desired information which, confirming much which has already been observed, impels me to direct one more appeal through the columns of BRAZILIAN MISSIONS to those who are contemplating work in the foreign field.

It is scarcely necessary to repeat what has already been written so many times: that the present is a crisis in the Brazilian church, and that the ministers already on the field, native and foreign, are entirely unable to come up to the necessities of the work.

In the section which is under the pastoral care of Rev. J. Braga, there are nearly 600 members scattered over a territory larger than Portugal. He cannot attend to the necessities of the existing churches, much less respond to the appeals made to him on every journey to preach in new places. The same may be said of most of the others.

The colporteur, Sr. Francisco Cardoso, reports 816 copies of the Script-

ures and 1,354 religious books and tracts sold in the small towns and settlements scattered over this region, which is rapidly opening up before the advancing population and the coffee planters, who are pushing forward to clear new lands and form coffee orchards in the rich virgin soil.

In the little towns of Paranapanema, Apiahy and many others the people eagerly bought the Scriptures.

In places where hitherto the inhabitants had been bitter opponents of the Gospel, they came saying that they did not know anything about the *Evangelho*, but from what they heard they were desirous of learning about it. In several towns they asked: "Why do they not send a minister to preach to us?" The reply was: "Because there is no one to send. There are so many places where the people want preaching that the few ministers cannot go to them all."

The remark was made by the colporteur that the people in these new places were accepting the Gospel with much more readiness than in the older towns and cities, and that there were fewer atheists among them.

A letter received from a Brazilian elder yesterday reports 600 copies of the Scriptures sold and distributed within a week or two in a neighborhood on the borders of Minas, in the north of the State, and meetings for reading the Bible so well attended that the small houses could not contain the people who came together.

All these need instruction and training. Where are the under shepherds to gather into the fold and watch over these poor sheep, who are seeking after the Lord, if haply they may find Him?

Sr. Braga says: "Let the new men come here; there is plenty of room and work for them all. I will assist them in

every way possible by going with them over the field, and in other ways. We will welcome them here."

Six or eight ministers and twice as many lay workers, located and working around centres stretching from the above named places to the borders of Parana, would find ample work and gather in abundant harvests at once.

Are there none to come at their own charges, if the churches are not able to send them? Will those who have had the Gospel for so many years hear unheeded the cry of these poor souls: "Why do they not send some one to preach to us?"

Christian friends, the appeal is before you. Settle it between yourselves and Him—who said: "Go ye unto all the world and preach the Gospel to every creature"—whether you will respond to it.

—*Botucatu, August, 1891.*

WORK AT MANOAS.

BY REV. MARCUS E. CARVER.

Our mission at Manoas, Amazonas, was begun about five years ago, and was I believe the second mission in the Amazon Valley. We are one thousand miles from the mission at Para, which is the nearest mission, and near the junction of the rivers Amazon and Negro, situated in the midst of the great rubber fields and in the center of the Amazon Valley, our mission has a wonderful field open to it. Our city is a place of 20,000, and is the capital of the State of Amazonas, as well as second city in size in the valley. The rapid growth of the place is wonderful, the city having increased about 8,000 in four years. As we are almost the frontier city between Brazil and Peru, our population is quite mixed, consisting of whites, blacks and Indians, and a

foreign population of Portuguese, Spanish, French, Italians, German and English, although there are but five or six of the latter, I believe. We have no Americans aside from myself and one lady who has been in Brazil about twenty-six years. We began with nothing but a bare room furnished with two boxes, a chair, a table made of an old dry goods box, as pulpit, with a Bible and two hymn books. Our first Sunday-school, which I held January 1st, 1888, consisted of two soldiers. I asked them if they loved the Bible, and they replied by asking if it flew or walked. I asked an old lady shortly after if she liked the Gospel, and she said she had never eaten it and so could not tell. This may illustrate the ignorance with which we had to contend. Now, what has been the outcome of our work there? We have held Sunday-school in the morning and preaching service in the evening from that time till we returned to the United States in April last. As a result we have thirty-three members in our mission, and some have already entered into their rest whom it was my pleasure to teach the way of life.

We had also a day-school in the morning from eight till twelve with an attendance of eleven paying scholars, and a free school in the afternoon numbering twenty-two. Our scholars were bright intelligent children as one could wish to see, and learned very rapidly. It was touching to note the sadness that prevailed when the school was closed at our departure.

We held also a Wednesday night prayer-meeting; and on Thursday night we used to throw our home open to all English, French, German, and, indeed, to all foreigners who wished to meet us socially. Much good has been done in this way, and young men are

won that could not otherwise be reached.

Since being in Brazil, our mission has been almost entirely sustained by my own efforts, as I have received but \$351.38 in the way of contributions during a period of three years. This has been a great hindrance as it is difficult to do mission and secular work at the same time. The sick must be visited, the dead buried, and the other work which crowds on the missionary must be attended to, and if in addition one has to seek work for his livelihood and often seek in vain, it is very discouraging. Many times my wife and I have not had sufficient to eat and wear.

Ours has been a non-sectarian mission since January, 1889, as the help we have had from that time has been in the form of voluntary offerings from individuals of different churches. Our work, in all probability, will continue to be non-sectarian till we can be taken up by some Church Board.

We expect if God will to return to our work about December 30.

We are now trying to raise money for our necessary expenditures for the coming three years, and also \$500 which we owe on our house. The house is our own and is used for a home and for mission school, prayer-meetings, Sunday-school, etc.

We do not know whence the money is to come. Dear reader, will you help us? If so, you may feel you are helping the first Protestant mission building ever erected in the Amazon Valley. For ours is the first and was begun September 18, 1889.

Please send offerings to my address at 143 Vine street, Paterson, N. J.

Address all editorial and business correspondence to Rev. Donald McLaren, D. D., 372 Lewis Avenue, Brooklyn, N. Y.

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